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By S. P. *Minister of the Gospel.*

John 5. 39. *Search the Scriptures, for in them ye think ye have eternal Life, and they are they that testifie of me.*

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CHAP. I. *Of God his Nature and Attributes.*

Q. WHat is the duty of man?

A. Fear God, and keep his Commandements, for this is the whole duty of man *Eccleſ.* 12. *v.* 13.

Q. Wherein doth the only happineſs of man conſiſt?

A. Happy is that people whoſe God is the Lord, *Pſal.* 144. 15.

Q. How doth it appear that there is a God?

A. The Heavens declare the glory of God, and the firmament ſheweth his handy work. *Pſ.* 19. 1.

Q. Do the works of God without declare him?

A. Yes, All thy works ſhall prayſe thee O Lord, *Pſalm.* 145. 10.

Q. Doth not the Law of nature within the hearts even of wicked men, witneſs that there is a God?

A. Yes, their conſciences alſo bearing witneſs, and their thoughts the mean while accuſing or elſe excuſing one another, *Rom.* 2: 14. 15.

Q. Do not ſome deny the Providence, if not the being of God?

A. The fool hath ſaid in his heart there is no God, *Pſa.* 14. 1. *Pſalm* 10. *v.* 4, 11.

Q. How elſe do any deny him?

A. They profeſs they know God, but in works they deny him, *Tit.* 1. 16.

Q. Then do not all know God, who profeſs to know him?

A. No, he that ſaith I know him, and keepeth not his Commandements is a lyer, and the truth is

not in him, 1 *John* 2. 4.

Q. How come men to be without that knowledge of God, which may be had by natural light?

A. Even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, *Rom.* 1. 28.

Q. Can men by an improvement of natural light attain a ſaving knowledge of God?

A. No, The world by wiſdome knew not God, 1 *Cor.* 1, 21.

Q. What uſe is their knowledge of, if not to ſalvation?

A, They are without excuſe, *Rom.* 1. 20.

Q. How do we come to know God and divine things effectually?

A. God hath revealed them unto us by his ſpirit, 1 *Cor.* 2. 10.

Q. What means doth the ſpirit make uſe of towards the ſaving knowledge of God?

A. The holy Scriptures which are able to make wiſe to ſalvation, through faith which is in Chriſt Jeſus, 2 *Tim.* 3, 15.

Q. What is God?

A. God is a ſpirit, and they that worſhip him, muſt worſhip him in ſpirit and in truth, *Ioh.* 4. 24.

Q. What is a ſpirit?

A. A ſpirit hath not fleſh and bone (ſaith Chriſt) as ye ſee me have, *Luk.* 24. 34.

Qu. Angels alſo are ſpirits, is not God unchangeable, having his being of himſelf?

A. Yes, God ſaid, I am, that I am, *Ex.* 3. 14.

Q. Is he then ſuch a ſpirit as excelleth all others?

thers?

A. Yes, the Lord is the true God, he is the living God, and an everlaſting King, *Ier.* 10. 10.

Qu. Was God an eternal ſpirit before all creatures?

A. Yes, thus ſaith the Lord, I am the firſt, and I am the laſt, and beſides me there is no God *Iſa.* 44. 6.

Qu. Is there then but one God?

A. Hear O Iſrael, the Lord our God is one Lord, *Deut.* 4. 6.

Q. Is there none which may be compared with the Lord?

A. I am God (ſaith he) and there is none elſe, I am God and there is none like me, *Iſa.* 46. 9.

Q. Is it only for the opinion of men, or ſome ſhadowy reſemblance that any creatures are called Gods?

A. Though there be that are called Gods in Heaven or in Earth, yet to us there is but one God, 1 *Cor.* 8. *v.* 5, 6.

Q. The nature is but one, yet are there not three perſons in the Godhead?

A. Yes, there are three that bear record in Heaven, the Father, the Word, and the holy ſpirit, and theſe three are one, 1 *Ioh.* 5. 7.

Q. *How is the Father diſtinguiſhed from the Son?*

A. The Lord hath ſaid thou art my Son, this day have I [begotten] thee. *Pſal.* 2. 7. *Hebr.* 1. 5.

Q. *How is the ſpirit diſtinguiſhed from both?*

A. I will ſend (ſaith Chriſt) the ſpirit of truth which [proceeded] from the Father, *Iohn* 15. 26.

Q. *Was Ieſus Chriſt God?*

A. Yes, the Word was God, *Ioh.* 1.1.

Q. *Had he creating power?*

A. Yes, all things were made by him, *Ioh.* 1. 1.

Q. *Was he then coequal with the Father?*

A. Yes, thought it not robbery to be equal with God, *Phil.* 2.6.

Q. *Was Ieſus Chriſt eternal?*

A. Yes, I was ſet up from everlaſting, from the beginning or ever the earth was, *Prov.* 8.23,24.

Q. *Is the Holy Spirit Omni-preſent and ſo God?*

A. Whether ſhall I go from thy Spirit, *Pſa.* 139. 7.

Q. *Is the Holy Spirit Omniſcient and ſo God?*

A. The Spirit ſearcheth all things, yea the deep things of God. 1. *Corin.* 2. 10.

Q. *Is God every where, not only in his power, but in his eſcence?*

A. Yes, the Lord your God he is God in heaven above, and in earth beneath, *Ioſh.* 2. 11.

Q. *Doth he manifeſt his glory moſtly in heaven?*

A. Yes, Heaven is my Throne (ſaith the Lord) the Earth is my Footſtoole, *Act.* 7. 49.

Q. *What are we in a ſpecial manner to know of God?*

A. [His] glorious name, which is exalted above all bleſſing and praiſe, *Neh.* 9. 5.

Q. *What advantage of knowing his name?*

A. They that know thy name will truſt in thee, *Pſa.* 27. 9. 10

Q. *What glorious names is God known by?*

A. The Lord God mercifull and gracious long ſuffering and abundant in goodneſs and truth, keeping

ing

ing mercy for thousands, forgiving iniquity and transgression, and sin, and that will by no meanes clear the impenitent, *Exod.* 34. 6 7.

Q. What other properties is God known by?

A. The King eternal, immortal, invisible, the only wise God, 1 *Tim.* 1. 17.

Q. What other attribute is God known by?

A. None is holy as the Lord, 1. *Sam.* 2. 2.

Q. What may we learn from thence?

A. He is of purer eyes, then to behold iniquity, *Hab.* 1. 13.

Qu. *Is God unchangeable?*

A. Yes, I am the Lord (saith he) I change not *Mat.* 3. 6.

Q. Can God do all things that he will?

A. Yes, (saith he) I am God Almighty, *Gen.* 17. 1.

Q. Doth God know every thing?

A. Lord thou knowest all things, *Ioh.* 21. 17.

Q. Doth he know secret things?

A. Thou even thou only knowest the hearts of all the Children of men, 1. *King.* 8. 39.

Q. What other attributes is he known by?

A. He is the blessed and only potentate, the King of Kings, and Lord of Lords, who only hath immortality, dwelling in the light which no man can aproach unto, whom no man hath seen or can see, to whom be honor & power everlasting 1 *Tim,* 6. 15 16. CHAP. II. Of the will of God, both secret and revealed in the Scripture.

Q. ARe all things fore determined by the decree and secret will of God?

A. Yes, according to the purpose of him who worketh all things after the counsel of his own will, *Eph.* 1. 11.

Q. *Are men fore appointed by the decree of God to their eternal estate?*

A. Yes, whom he foreknew, them he also predestinated. *Rom.* 8. 30.

Q. *Are some men by a decree of election designed unto eternal glory?*

A. Yes, God hath from the beginning chosen you to salvation, 2 *Thes* 2. 13.

Q. *Is election from eternity?*

A. Yes, he hath chosen us before the foundation of the world, *Eph.* 1. 4.

Qu. *To what end?*

A. That we should be holy, and without blame before him in love, *Eph.* 1. 4.

Qu. *To what further end?*

A. To the praise and glory of his grace *Ephe.* 1. 6.

Qu. *By what means?*

A. He hath chosen us [in him] that is, in Jesus Christ *Eph.* 1. 4.

Q. *What are the non-elect as to their state?*

A. Vessels of wrath fitted to destruction, *Rom.* 9. 22.

Q. *Is the divine will the cause of this choosing some and leaving others in such a state?*

A. Yes, he hath mercy on whom he will have mercy, and whom he will he hardneth, *Rom.* 9. 18.

Qu. *May those that are passed by of God complain of injury?*

A. No,

A. No, hath not the Potter power over the cley of the same lump to make one vessel unto honour, and another to dishonour, *Rom.* 9.20.21.

Qu. *Is there any means whereby the will of God is revealed to us?*

A. Yes, the Scriptures, *Rom.*16.26.

Q. *What excellency is there in the Scriptures, above all humane writings?*

A. All Scripture is given by inspiration of God, 2 *Tim.* 3.15.

Qu. *Do the Scriptures come forth from God?*

A. Yes, For the Prophesy came not in old time, by the will of man, but holy men, men of God spake as they were moved by the holy spirit, 2 *Pet.* 1.21.

Q. *Are the Scriptures then to be owned upon the authority of God himself?*

A. Yes, (saith he) when ye received the word of God, which ye heard of us, ye received it not as the word of men, but as it is in truth the word of God, 1 *Thess.* 2.13.

Q *How are the Scriptures to be received?*

A. As the testimony of God, 1 *Cor.* 2.1.

Qu. *Are they full of self evidencing light?*

A. Yes, a light that shineth in a dark place, 2 *Pet.* 1.19.

Q. *Is there not also self evidencing efficacy in the Scriptures?*

A. The word of God is quick and powerful, sharper then any two edged sword, piersing even to the dividing asunder of the soul and spirit, and of the joynts, and marrow, and is a discerner of the thoughts

thoughts and intents of the heart, *Heb.* 4. 12.

Q. *What powerful God manifesting effect hath the word upon the hearts of men?*

A. The law of the Lord is perfect, converting the soul, and pure enlightning the eyes, *Ps.* 19. 7. 8.

Qu. *What special word is effectual this way?*

A. The gospel is the power of God unto salvation, to every one that beleiveth, *Rom.* 1. 16.

Q. *Do all men discern (by those effects) that the Scriptures come from* God?

A. No, the god of this world hath blinded the minds of them that beleive not, lest the light of the glorious Gospel of Christ, who is the image of God should shine unto them, 2 *Cor.* 4. 4.

Q. *What misery is it to be unacquainted with the gospel?*

A. If the gospel be hid, it is hid to them that are lost, 2 Cor. 4. 3.

Q. Do not propheſies infallibly foretelling future events, argue a God, and that the Scriptures are divine?

A. Yes, shew things that are to come hereafter (saith he) that we may know that ye are gods, *Isa.* 41. 23.

Q. *Did not other acts of* God, *as miracles also confirme the Divine authority of the Scriptures?*

A. Yes, the Lord gave testimony unto the word of his grace, and granted signs and wonders to be done, *Act.* 14. 3.

Q. *What is the usefulness of the holy Scriptures, above all other writings?*

A. All Scripture is profitable for doctrine, for

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reproof, for correction, for inſtruction, that the man of God may be perfect, throughly furniſhed, unto all good works, 2 *Tim.* 3. 16. 17.

Q. *Are the Scriptures then the rule and ſtandard that all principles, wayes, and actions are to be meaſured by?*

A. Yes, to the law and to the teſtimony, if they ſpeak not according to this word it is becauſe there is no light in them, *Iſa.* 8, 20.

Q. *Is it the duty of all even private perſons to ſtudy the Scriptures?*

A. Yes, ſearch the Scriptures (ſaith Chriſt) for in them ye think ye have eternal life, and they are they which teſtify of me, *Ioh.* 5. 39.

Q. *May men give their own conceptions and ſence of Scriptures?*

A. No propheſy of Scripture is of any private interpretation, 2 *Pet.* 1. 20.

Q. *How then have men ſaught and found the right ſence and interpretation of it?*

A. They ſearched the Scriptures dayly whether thoſe things were ſo, *Acts* 17. 11.

Q. *Who giveth to know the mind of God in that ſearch?*

A. The ſpirit of truth---- he will guide you into all truth, *Ioh.* 16. 13.

Q. *Is the divine ſpirit in every Chriſtian as judge and interpreter of Scripture?*

A. Yes, the anointing which ye have received of him abideth in you, and ye need not that any man teach you, but as the ſame anointing teacheth you of all things, and is truth, 1 *Ioh.* 2. 7.

Q. How

Q. *How should I be affected towards, and exercised about the Scriptures?*

A. They shall not depart out of thy mouth, but thou shalt meditate therein day and night, *Ioh.* 1. 8.

Q. *To what end and purpose?*

A. That thou maist observe to do according to all that is written therein, *Iosh.* 1. 8.

Q. *What good or advantage will come of that?*

A. Then shalt thou make thy way prosperous, and then thou shalt have good success, *Iosh.* 1. 8.

CHAP. III. Of Creation, and particularly of Man, as to his body, and also as to his soul which is an immortal spirit immediately from God, having understanding, will and affections, capable of communion with God, or of separation from him for ever, which is the loss of the soul, and the lot of all those that living without Christ, dye in their sin, *Gen.* 2. 7. *Eccl.* 12. 7. *Matt.* 25. 34. 41. *Ioh.* 8. 24.

Q. *WHo is the Creator of Heaven and earth, and all therein?*

A. God Created all things by Jesus Christ, *Eph.* 3, 9.

Q. *Were all things made of nothing?*

A. By faith we understand that the world was fram'd by the word of God, so that things which are seen were not made of things which do appear, *Heb.* 11. 3.

Q. *How were all things made at the beginning?*

A. Exceeding good, *Gen.* 1. 13.

Q. *How did God create man?*

A. In

A. In his own image, *Gen.* 1. 26.

Q. Wherein did that image of God consist?

A. In knowledge, righteousnes, and true holiness, *Colos.* 1. 10. *Eph.* 4. 24.

Q. Whereof was the body of man made?

A. The Lord God formed man of the dust of the ground, *Gen.* 2. 7.

Q. Besides the body, is not man also endued with a reasonable soul?

A. Yes, the Lord breathed into his nostrils the breath of life, and man became a living soul, *Gen.* 2. 7.

Qu. *Can the Soul subsist when separated from the body by death?*

A. Yes, fear not them that kill the body, but are not able to kill the soul, *Matt.* 10. 28.

Qu. *Is not the soul far more excellent then the body or any thing in this world?*

A. Yes, for what is a man profited, if he shall gain the whole world, and lose his own soul,? or what shall a man give in exchange for his soul, *Matt.* 16. 26.

CHAP. IV. Of the Providence of God, shewing that it reacheth all things, yet so as it doth not take away contingency, second causes act freely, without any coaction, no violence or natural necessity is layed upon them by the first cause, our nature is not changed or mutability taken away by the certainty and infallibility of the event.

Q. *What is it that God doth in the way of his Providence?*

A. He

A. He worketh all things after the Counsel of his own will, *Eph.* 1. 11.

Q. *Is God the first cause, wise disposer, and last end of all?*

A. Of him and through him, and to him are all things, to whom be glory for ever, *Rom.* 11, 36.

Q. *Are not creatures also sustained and preserved by God?*

A. Yes, in him we live, move and have our being, *Act.* 17. 28. *Iohn.* 5. 17.

Q. *Hath God an oversight of the actings of men?*

A. The Lord looketh down from Heaven, he beholdeth all the sons of men. *Psa.* 33. 13.

Q. *Is not his special providence at work for his people above others?*

A. Yes, the eyes of the Lord are upon the righteous, and his ears are open unto their cry, *Psal.* 34. 10.

Q. *Doth he also observe the wayes of the wicked?*

A. The eyes of the Lord are in every place, beholding the evil and the good, *Pro.* 15. 3.

Q. *Doth he not govern and order all as well as beholdthem?*

A. Yes, he fashioneth their hearts altogether, he considreth all their works, *Psa.* 33. 15.

Q. *Doth nothing come to pass then by fortune?*

A. Mans goings are of the Lord, *Pro.* 20. 24.

Q. *Is not the way of man then of himself?*

A, A mans heart deviseth his way, but the Lord directeth his steps. *Ier.* 10. 23. *Prov.* 16. 9.

Q. *Are the sinful actings of men as in crucifying Christ not barely by the permission; but by the providence of God?*

A. Yes

A. Yes, him, being delivered by the determinate counſel and foreknowledge of God, ye have taken, and by wicked hands have Crucified and ſlain, *Act.* 2. 23. ſo *Gen.* 45. 8. 2 *Sam.* 5. 5. 6. *Ro.* 9. 14.

Q *Is the ſinfulneſs of the action then from* God *only, or from man?*

A. Let no man ſay when he is tempted, I am tempted of God, but every man is tempted when he is drawn away of his own luſt, and enticed, *Iam.* 1. 13. 14.

Q. *Doth* God *turn the ſinful actings of men to good?*

A. Yes, ſaith *Joſeph*, ye thought evil againſt me, but God meant it unto good, *Gen.* 50. 20.

Q. *Doth not* God *alſo ſometimes puniſh ſin with ſin?*

A. Yes, for this cauſe God gave them up unto vile affections, *Rom.* 1. 26.

Q. *Doth the providence of* God *extend unto all creatures, perſons and actions?*

A. Yes, one ſparrow, whereof two are ſold for a farthing, ſhall not fall to the ground without your Father, *Matt.* 10. 29.

Q. *Will* God *have a hand in ſuch ſmall matters?*

A. The very hairs of your head are all numbred, *Matt.* 10. 30.

Q. *What uſe are we to make hereof in a time of danger?*

A. Fear ye not therefore, ye are of more value then many ſparrowes, *Mat.* 10. 31.

Q. What may be learned from hence in a time of loſſes, and croſſes?

A. I was dumb, I opened not my mouth, becauſe thou didſt it, *Pſa.* 39. 9.

Q *What,*

Q. *What further use is to be made of the Providential care of God in a time of suffering?*

A. Let them that suffer according to the will of God, commit the keeping of their souls to him in well doing, as unto a faithful Creator, 1 *Pet.* 4. 19.

Q. *Is not divine Providence useful also to beleivers, against the fear of outward want?*

A, Take no thought for your life, what ye shall eat, or what ye shall drink, nor yet for your body what ye shall put on, *Mat.* 6. 25.

Q. *What arguments may help against that temptation?*

A. Behold the fowles of the air, for they sow not, neither do they reap, nor gather into barns, yet your heavenly father feedeth them, are ye not much better then they? *Mat.* 6. 26.

CHAP. V. Of the Fall of man by sin, and the bitter fruits thereof.

Q. *Did man continue in that estate of innocency, which God at first created him in?*

A. No, God made man upright, but they have sought out many inventions, *Eccl* 7. 29.

Q. *What inventions?*

A. They are all under sin, *Rom.* 3. 9.

Qu. *What is sin?*

A. Sin is the transgression of the Law, 1 *Ioh.* 3. 4

Q. *What special Law did* God *give to* Adam?

A. Of the Tree of Knowledge of good and evil, thou shalt not eat of it, *Gen.* 2. 17.

Q. *What punishment was threatned upon eating thereof?*

A. In the day that thou eatest thereof thou shalt

thou shalt surely dye, *Gen.* 2. 17. and 3. 3.

Q. *Did our first Parents,* Adam *and* Eve, *transgress this Law of God?*

A. Yes, She took of the Fruit and did eat, and gave also unto her Husband, and he did eat *Gen.* 3. 6.

Q. *How were they drawn into this first trangression?*

A. The Serpent beguiled *Eve* by his subtilty, 2. *Cor.* 11 3.

Q. *The Serpent was the instrument, but who was principal in this temptation?*

A. The old Serpent called the Devil and Satan, who was a murtherer from the beginning, *Rev.* 12. 9 *Ioh.* 8. 44.

Q. *Was he created sinful at first?*

A. No, but he abode not in the truth: *Ioh.* 8. 44.

Q. *Was there much evil in* Adams *and* Eves *eating the fruit of the Tree?*

A. Yes, it was the Tree whereof God commanded them that they should not eat, *Gen.* 3. 11.

Q. *Was* Adams *sin imputed to his Posterity?*

A. Yes, by one mans disobedience, many were made sinners, *Rom.* 5. 19.

Q. *Is it so divided that all are inherently sinners, as soon as they become* Adams *seed?*

A. Yes, Behold I was shapen in iniquity, and in sin did my Mother conceive me, *Psa.* 51. 5.

Q. *Hath this original sin, depraved the minds of men?*

A. Yes, having the understanding darkned, being alienated from the Life of God through ignorance that is in them *Eph.* 4. 18.

Q. *Are not only words and deeds, but also mans will, affections and whole nature corrupted by sin.*

A. Yes, every imagination of the thoughts of his heart are only evil continually *Gen* 6. 5.

Q. *How is the depravation of nature to be removed?*

A. By the washing of regeneration and renewing of the Holy Spirit, *Tit.* 3. 5.

Q. *Where are we to be renewed?*

A. In the Spirit of our mind, *Eph.* 4. 23.

Q. *Is there any good in you naturally?*

A. No, in me dwelleth no good *Rom.* 7. 18.

Q. *Are not men guilty of actuall transgressions, as well as original?*

A. They are all under sin, there is none righteous no not one, *Rom.* 3. 9, 10

Q. *Some have fellowship with God, have they yet the remainders of Sin?*

A. If we say that we have no sin, we deceive our selves, and the truth is not in us, 1 *Ioh.* 1. 8.

Q. *What estate are all in by nature?*

A. All have sinned and come short of the glory of God, *Rom.* 3 23.

Q. *What punishment is due to man for sin?*

A. The wages of sin is death *Rom.* 6 23.

Q. *Did the fearful fall of our first Parents, expose us to death?*

A. Yes, by one Man, sin entred into the World, and death by sin, and so death passed upon all men, in whom all have sinned, *Rom.* 5. 12.

Q. *Did corporal death come in by sin?*

A. Yes, Dust thou art, and to dust thou shalt return, *Gen.* 3. 19.

Q. *Is*

Q. *Is there not alſo a ſpiritual death?*

A. Yes. they are all dead in treſpaſſes and ſins, *Eph.* 2. *v.* 1. 2. 3.

Q. *Are men liable to any further death?*

A. Yes, eternal death, to be caſt into Hell, into the fire that never ſhall be quenched, *Mark* 9. 45.

Q. *Doth original ſin as well as actual expoſe to ſuch miſery?*

A. Yes, we are by nature Children of wrath, *Eph.* 2. 3.

Q. *Doth not a natural man aggravate his miſery by living in ſin?*

A. He treaſureth up to himſelf wrath, againſt the day of wrath, *Rom.* 2. 5.

Q. *Can man recover himſelf out of this miſerable eſtate?*

A. The carnal mind is enmity againſt God, for it is not ſubject to the Law of God neither indeed can be, *Rom.* 8. 7. 1 *Cor* 2 14.

CHAP. VI. Of the way of mans recovery, by Jeſus Chriſt, and his nature and offices; where obſerve, that he was without Father as Man, without Mother as God, not the Son of the Holy Spirit, by matter or ſeed from it, but by its power and operation forming of the humane nature, *Luke* 1. 35. His God-head was not in ſtead of a ſoul to him, ſeeing that was not ſubject to ſorrow, or to depart in death, and the Divine nature was not made man, but as determined in the Son; neither was it changed, but the humanity aſſumed, *Heb.* 2. 10. Both natures were not deſtroyed nor their properties mingled, they were diſtinct, yet united in

one person; so as that which is said of the divine or humane nature may be said of the person the Son of God, as that he made all things, shed his blood, was crucified &c. yet we may not say that the God-head was Crucified, &c. seeing that hath respect to the nature, the other to the person according to the humane nature. *See in Heidebergh Cateeh*

Q. *Is there no way for man to escape this misery that he is in by sin?*

A. Yes, We have glad tidings from heaven of great joy, to all people. *Luke* 2. 10.

Q. *What tidings are they?*

A. That unto us is born a Saviour which is Christ the Lord *Luke* 2. 11.

Q. *How came this about?*

A. God so loved the world, that he gave his only begotten Son, that whosoever beleiveth on him should not perish but have everlasting life, *John* 3. 16.

Q. *What name is he to be called by and why?*

A. Thou shalt call his name Jesus for he shall save his people from their sins, *Mat.* 1. 21.

Q. *Of whom and when was this Saviour born?*

A. Of *Mary* when espoused to *Joseph*, Mat. 1. 18.

Q. *Did he come by generation of a father and mother, as we?*

A No, it was written, behold a Virgin shall be with child, and shall bring forth a son, and they shall call his name *Emanuel* which being interpreted is God with us, Matt. 1 23.

Q. *Was he conceived in an ordinary way?*

A. No,

A. No, the holy spirit came upon her and the power of the highest did overshadow her. *Luk.* 1.35.

Q. *Was he then more then a meer man?*

A. Yes, therefore also saith the Angel, that holy thing which was born of thee, shall be called the Son of God. *Luke* 1 35.

Q. *Was Iesus Christ very God?*

A. Yes, In the beginning was the word and the word was with God & the word was God *Ioh.* 1.1.

Q. *Was he not also true man?*

A. Yes, the Son of man *Ioh.* 8.40.

Q. *Had he a real body?*

A. A body hast thou prepared me *He.* 10.5 *Io.* 20.27

Q. *Was he then both God and man in one person?*

A. Yes, great is the mistery of godliness, God manifest in the flesh 1 *Tim* 3.16.

Q. *Doth not this make two persons, one humane and another divine?*

A. No, the fulness of the Godhead dwelleth in him bodily, that is personally *Colos.* 2 9.

Q. *Did his Deity assume the humanity or the very nature of man?*

A. Yes verily he took not on him the nature of Angels, but he took on him the seed of *Abraham*, *Heb* 2 14 16.

Q. *Was the father and the holy spirit made man, or only the Son?*

A. The word was made flesh, *Joh.* 1. 14 God sent forth his Son made of a woman, *Gall* 4 4.

Q. *Is redemption then the work of one who is a God?*

A Yes the Church of God which he hath purchased with his own blood, *Act* 20. 28.

Q. *What rendred the newes of Christs incarnation such glad tidings?*

A. This is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners, 1 *Tim.* 1. 15.

Q. What office did Jeſus Chriſt ſuſtain as our Saviour?

A. There is one mediator between God and men, the man Chriſt Jeſus, 1 *Tim.* 2. 5. 6.

Q. *Was he anointed by the Father unto this work.*

A. God anointed Jeſus of *Nazareth* with the holy ſpirit, and with power, Act. 10 38 *Iſa.* 61. 1.

Q. *Doth the Father own him as a King?*

A. Yes, I have anointed my King upon my holy hill of *Sion*, *Pſal.* 2. 6. *Heb.* 1. 8.

Q. *Doth he as King, rule and protect his Church unto eternal life?*

A. Yes, the Lord ſaid unto my Lord, &c. rule thou in the midſt of thine enemies, *Pſa.* 110. 1. 2.

Q. *Is Chriſt alſo a Prieſt?*

A. Yes, he teſtifyeth, thou art a Prieſt for ever after the Order of *Melchiſedec*, *Heb.* 7. 17.

Q. *Is his prieſthood more excellent then the Levitical?*

A. Yes, this man becauſe he continueth for ever, hath an unchangeable prieſthood, *Heb.* 7. 24.

Qu. *What hath Jeſus Chriſt done for us as a Prieſt?*

A. Chriſt hath loved us and given himſelf for us an offering and a ſacrifice for a ſweet ſmelling ſavour to God, *Eph.* 5. 2.

Qu. *What fruit is there for his offering himſelf for us?*

A. He hath obtained eternal redemption for us, *Heb.* 9. 12.

Qu. *How did he that?*

A. By one offering he hath perfected for ever them

them that are ſanctified, *Heb.* 10. 14.

Q. *Is Chriſt alſo a Prophet?*

A. Yes, *Moſes* truly ſaid unto the Fathers a Prophet ſhall the Lord your God raiſe up unto you, of thy brethren like unto me, *Acts* 3. 20.

Q. *Doth he ſo reveal and teach the way of ſalvation, as we are to harken to him?*

A. Him ſhall ye hear in all things, whatſoever he ſhall ſay unto you, Acts 3. 22.

Q. *Is there danger in not attending to this Prophet Ieſus Chriſt?*

A. Every ſoul which ſhall not hear that Prophet ſhall be deſtroyed from among the people, *Act.* 3. 23.

CHAP. 7. *Of the work of Redemption and Salvation.*

Q. IS ſalvation to be had only by Jeſus Chriſt?

A. Salvation is not in any other, for there is no other name under heaven given among men, whereby we muſt be ſaved. Acts 4. 12.

Q. *What did Ieſus Chriſt in order to our ſalvation?*

A. He fulfilled all righteouſneſs, *Matt.* 3. 15.

Q. *What is a righteouſneſs?*

A. If we obſerve to do all the Commandments before the Lord our God, as he hath commanded, *Deut.* 6. 25.

Q. *Is ſuch a perfect righteouſneſs neceſſary to our ſalvation?*

A. Yes, grace reigneth through righteouſneſs unto eternal life, *Rom.* 5. 21.

Qu. *What hath Chriſt done to ſave from, and put an end to ſin?* Dan. 9. 14.

A. His own ſelf bare our ſins in his own body on the tree, 1 *Pet.* 2. 24.

Had God the Father any hand in this?

A. He made him to be sin for us who knew no sin, 2. *Corin.* 5. 21.

Q. Was our sin imputed to Christ?

A. Yes, the Lord hath laid on him, the iniquity of us all, *Isai.* 53. 6.

Q. Did Christ under go the penalty due to us for sin?

A. Yes, Christ hath once suffered for Sins, the just for the unjust, 1 *Pet.* 3. 18.

Q. To what end?

A. That he might bring us to God, 1 *Pet.* 3. 18.

Q. Were his sufferings for our Sin, very great?

A. Yes, he humbled himself, and became obedient unto death, even the death of the Cross, *Phil.* 2. 8.

Q. Was the Death of Christ to make satisfaction for our sin?

A. Yes, he gave his life a Ransome for many, *Math.* 20. 28.

Q. Did he not dye for all sorts of Sinners?

A. Yes, he gave himself a Ransome for all, 1 *Tim.* 2. 6

Q. Did not Christ respect some in his death, so as he did not others?

A. Yes, Christ loved the Church, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word, *Eph.* 5. 25, 26.

Q. Is there not one sin that is unpardonable?

A. Yes, he that shall blaspheme against the holy Spirit, hath never forgiveness, but is in danger of eternall damnation *Mark*, 3. 29.

Q. May any other sins be pardoned?

A. Yes, all sins shall be forgiven unto the Sons

of

of men, *Mark* 3. 28.

Q. *What is the effect and advantage, of Christ dying upon the Cross for our sin?*

A. Christ hath redeemed us from the curse of the Law, being made a curse for us, for it is written cursed is every one that hangeth on a tree, *Ga.* 3. 13.

Q. *Were we then under the Curse of the Law?*

A. Yes, for it is written, cursed is every one that continueth not in all things which are written in the Book of the Law, to do them, *Gal.* 3. 10.

Q. *Do not some men continue in all things written in the Law?*

A. No in many things we offend all, *Jam.* 3. 2.

CHAP. 9. Of the Covenant of grace in Christ, necessarily implyed in redemption or buying with a price.

Q. *Is there not a Covenant of grace in Christ, for our recovery from the curse of the Law?*

A. Yes, we have redemption through his Blood, the forgiveness of Sins, *Eph.* 1. 7. 1. *Corin.* 6. 20.

Q. *Was this of grace?*

A. *Yes, according to the riches of his grace*, Eph. 1. 7.

Q. *How early was this Covenant made between God the Father, and the Son as a second* Adam?

A. I (saith Christ) was set up from everlasting, from the begining, or ever the earth was, *Pro.* 8. 23, 24, 25.

Q. *How may Christains bare up dying Promises made to Christ?*

A. In hope of eternal life which God that cannot lye, promised before the world began, *Tit.* 1. 2.

Q. *What did Iesus Christ undertake for his part in that Covenant?*

A. To *make his soul an offering for sin*, Isai. 53. 10

Q. What

Qu. *Did God the Father promiſe him any thing thereupon?*

A. Yes, he ſhall ſee of the travel of his ſoul and ſhall be ſatisfied *Iſa.* 53. 11.

Q. *What elſe is promiſed to Ieſus Chriſt?*

A. I the Lord———will keep thee, and give thee a Covenant of the people, *Iſai.* 42. 6.

Qu. *Is the Covenant not only with Ieſus Chriſt, but alſo with the people in him?*

A. I will make an everlaſting Covenant with you, even the ſure mercies o *David. Iſai.* 55. 3.

Q. Are none actually in Covenant till they be in Chriſt?

A. All the Promiſes o God, in him are ye, and in him *Amen.* 2 *Corin.* 1. 20

Qu. *What relation doth Chriſt ſtand into, to the Covenant as with us?*

A. He is the Mediator of the new Covenant, *Heb* 12. 24.

Q. *Is a frame of heart for compliance with the Divine will promiſed in the new Covenant?*

A. Yes, ſaith the Lord, I will put my Lawes into their mind, & write them in their hearts, *Heb.* 8. 10.

Qu. *Is intereſt in God promiſed there?*

A. Yes, I will be to them a God, and they ſhall be to me a people, *Heb.* 8. 10.

Qu. *What elſe is promiſed there?*

A. All ſhall know me from the leaſt to the greateſt, *Heb.* 8. 11.

Qu. *Is not freedom from ſin, the worſt of evils alſo promiſed there?*

A. Yes, I will be merciful to their unrighteouſneſs, and their ſins, and their iniquities, will I remember

member no more, *Heb.* 8. 12.

Q. *Shall thoſe who are in Covenant with God alwaies, ſhare in mercy from him* ?

A. Yes I will make an everlaſting Covenant with them (ſaith the Lord) that I will not turn away from them, to do them good. *Ier:* 32. 40.

Q. *Shall they preſevere in a ſtate of grace to the end?*

A. Yes, I will put my fear in their hearts (ſaith he) that they ſhall not depart from me. *Ier.* 32. 40.

Q. *How are they preſerved from falling away totally and finally?*

A. Kept by the power of God, through faith, unto Salvation, 1 *Pet.* 1. 5.

Q. *Is not the condition of thoſe miſerable, who are not actually in Covenant with God?*

A. Yes at that time ye were without Chriſt being ſtrangers from the Covenant of promiſe, having no hope, and without God in the World. Eph. 2. 12.

Q. *How came we ſinners to enjoy Covenant bleſſings?*

A. The promiſe by faith of Jeſus Chriſt, is given to them that beleive, *Gal.* 3. 22.

CHAP. 9. Of Faith or Beleiving which properly doth not conſiſt in a perſwaſion that Chriſt is mine, or that Chriſt died for me, or my ſins are pardoned, but in a coming to him, that is, in an outgoing of heart to Jeſus Chriſt, that himſelf and his benefits as pardon of ſin; Righteouſneſs and Life may be mine (*Ioh.* 6. 35. 37.) and this is unqueſtionable the duty of men at all times.

Q. WHat *muſt we do to be ſaved?*

A. *Beleive on the lord Ieſus Chriſt Act.* 16. 31.

Q. *Is it not only a priviledge but alſo a duty to beleive?*

A. This

A. This is his Commandment, that we should beleive on the name of his son Jesus Christ, 1 *Io.* 3. 23.

Qu. *Doth not every man beleive?*

A. No, all men have not faith, 2 *Thess* 3 2.

Q. What is to be beleived?

A. All that is written in the Law and in the Prophets, *Acts* 24 14.

Q. What especially is to be beleived concerning Iesus Christ?

A. I beleive (saith the Eunuch) that Jesus Christ is the Son of God, *Act.* 8. 37. so *Ioh.* 6. 69. *and* 11. 27. 1 *Ioh.* 5. *v.* 1.

Q. What danger of not beleiving this?

A. If ye beleive not that I am he (saith Christ) ye shall dye in your sins, *Ioh.* 8. 24.

Q. What benefit in beleiving?

A. Who soever beleiveth in him shall receive remission of sins. *Act.* 10 43.

Q. Wherein appeareth the excellency, acceptableness, and necessity of this Faith?

A. He that hath received his testimony, hath set to his seal that God is true, *Ioh.* 3. 33.

Qu. *What doth the unbeleiver?*

A. He maketh God a lyer, because he beleiveth not the record that God gave of his son, 1 *Io.* 5. 10.

Q. What is that record which is owned by faith?

A. That God hath given unto us eternal life, and this life is in his Son, 1 *Ioh.* 5. 11.

Q. Is a perswasion of that record upon a divine testimony then requisite unto faith?

A. Yes saith *Peter* we beleive and are sure that thou art Christ the son of the living God *Ioh.* 6. 69.

Qu. *What*

Q *What is the proper act of ſaving faith? is it a cordial receiving of Ieſus Chriſt as offered in the goſpel?*

A. Yes, as many as receiued him, to them gave he power, to become the ſons of God, even to them that beleive on his name, *Ioh.* 1. 12.

Qu. *Is not the record rightly owned unto ſalvation without receiving Chriſt?*

A. No, he that hath the Son hath life, he that hath not the Son hath not life, 1 *Ioh.* 5. 12.

Q. *Is this having Chriſt, the ſame in effect with beleiving?*

A. Yes he that beleiveth on the Son hath everlatting life, and he that beleiveth not the ſon, ſhall not ſee life *Ioh.* 3. 36.

Q. *Is Jeſus Chriſt then poſſeſſed and injoyed by faith?*

A. Yes, ſaith the Apoſtle Chriſt liveth in me, and the life which I now live in the Fleſh, I live by the faith of the Son of God, *Gal.* 2. 20.

Q. *Are they who ſtand off from Chriſt guilty of that hainous ſin of unbeleif?*

A. Yes, ye will not come to me (ſaith Chriſt) that ye might have life, Iohn 5 40.

Q. *Is then a going out of our ſelves to Chriſt for all we want, a beleiving to advantage?*

A Yes, he that cometh to me (ſaith Chriſt) ſhall never hunger he that beleiveth on me ſhall never thirſt *Ioh* 6. 35.

Q *May a man then beleive and not know it?*

A. Yes, theſe things I have written to you that beleive on the name of the Son of God, that ye may know ye have eternal life, 1 *Iohn* 5. 13.

Q. Is

Q. *Is not a higher act of faith even a perswasion or an assurance that Christ is mine, gainable, and to be sought after?*

A. Yes, I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me, and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me, *Gal.* 2. 20.

Q. *What incouragement is there to come to Iesus Christ?*

A. Him that cometh to me (saith Christ) I wil in no wise cast out, *Iohn* 6. 37.

Q. *What profit thereby?*

A. He that beleiveth shall be saved, *Ma.*16.16.

Q. *What other advantage?*

A. Ye are the children of God by faith in Christ Jesus, *Gal.* 3. 26.

Q. *Is adoption so great a priviledge?*

A. Yes, behold what manner of love the Father hath bestowed upon us, that we should be called the Sons of God, 1 *Ioh.* 3. 1.

Q. *Why so?*

A. Because ye are sons, God hath sent forth the spirit of his Son into your hearts, crying *Abba* Father. *Gal.* 4. 6.

CHAP. 10. *Of Regeneration & effectual Vocation.*

Q. HOw come men to beleive on Iesus Christ?

A. They are born of God, *Ioh.* 1. 13.

Q. *Is there any necessity of this new birth?*

A. Except a man be born again, he cannot see the Kingdome of God, *Iohn* 3. 3.

Q. *How must a man be born again?*

A. Of

A. Of water and of the ſpirit *Ioh.* 3.3. *Tit.* 3. 5.

Q. *Are all Chriſtians thus inwardly waſhed or regenerated by the work of the ſpirit?*

A. If any man be in Chriſt he is a new creature 2 *Cor.* 5. 17.

Q. *Doth this new birth make a univerſal change in a Soul in principles, affections and ends?*

A. Old things are paſt away, all things are become new, 2 *Cor.* 5. 17.

Qu. *Hath the Lord promiſed to make ſuch an inward change?*

A. Yes, I will take away the ſtony heart (ſaith the Lord) out of your fleſh and I will give you a heart of Fleſh. *Ezec.* 36. 26.

Q. *How are mens hearts ſtony, before this tenderneſs is wrought?*

A. hardned through the deceitfulneſs of ſin, *He.* 3. 13.

Qu. *By what means are any born again?*

A. Not of corruptible ſeed, but of incorruptible, by the word of God, which liveth and abideth for ever, 1 *Pet.* 1.23.

Q. *What word of God is uſed in the new birth?*

A. The word by which the Goſpel is Preached unto you, 1 *Pet.* 1. 25.

Qu. What eſtate and condition are they in who are begotten again by the Goſpel?

A. Saved & called with a holy calling 2 *Tim.* 1. 9.

Q. *What uſe is the Goſpel of to men in effectual vocation?*

A. To open their eyes and to turn them from darkneſs to light, and from the power of Satan to God, Acts 26. 18.

Qu. *Is*

Q. *Is the outward perswasion and call by the word sufficient to vocation and salvation?*

A. No man can come unto me except the Father which sent me draw him Joh. 6. 44.

Q. *How doth God draw by his Spirit?*

A. They shall be all taught of God, every man that hath heard, and learned of the Father, cometh unto me saith Christ, Jon, 6. 45.

Q. *How else?*

A. God worketh both to will and to do, *Ph.* 2. 13.

Q. *What use are we to make of effectual calling?*

A. Walk worthy of the vocation wherewith ye are called in Christ Jesus, *Eph.* 4. 1. *Phil.* 3. 14.

CHAP. XI. *Of Justification.*

Q. WEre men before vocation under a curse, and in a miserable estate by the fall of *Adam?*

A. The judgement was by one (that is by *Adam*) to condemnation, Rom. 5. 16.

Q. *Who are they which are freed from this misery?*

A. There is no condemnation to them which are in Christ Jesus, Rom. 8. 1.

Q. *Are they not also put into an opposite and better state?*

A. Yes, the free gift is of many offences unto Justification, Rom. 5. 16.

Q. *Is only the grace of God and merit of Christ the cause of our justification?*

A. We are justifyed freely by his grace through the redemption that is in Jesus Christ, *Rom.* 3. 24.

Q. *Who is it that justifieth?*

A. It is God that justifyeth, who shall condemn, *Rom.* 8. 33.

Q. What

Q. *What is implyed in Gods juſtifying of ſinners?*

A. Not imputing their treſpaſſes unto to them, 2 *Cor.* 5. 19.

Q. Is it any great priviledge to have ſin not imputed?

A. Bleſſed are they whoſe iniquities are forgiven, whoſe ſins are covered, bleſſed is the man to whom the Lord will not impute ſin, *Rom.* 4 7 8.

Q. Juſtification is alſo a declaring men righteous, how come ſinful men by a righteouſneſs?

A. They receive aboundance of grace, and of the gift of righteouſneſs *Rom.* 5. 17.

Q. Whoſe righteouſneſs are men juſtified by?

A. By the righteouſneſs of one, the free gift came upon all men unto juſtification of life, *Rom.* 5. 18.

Q. Is it by Chriſts eſſential righteouſneſs as God, or by his obedience to the Law as God-man?

A. By the obedience of one ſhall many be made righteous, *Rom.* 5. 19.

Q. Is this any great priviledge to be made righteous?

A. David deſcribeth the bleſſedneſs of the man to whom God imputeth righteouſneſs without works, *Rom.* 4. 6.

Q. Cannot a man then be juſtified by a righteouſneſs of his own working out?

A. No, by the works of the Law there ſhall no Fleſh be juſtified in his ſight, *Rom.* 3. 20.

Q. May not the works of the regenerate juſtify?

A. No, if *Abraham* were juſtified by works, he hath whereof to glory, but not before God *Rom.* 4. 2.

Q. Is the righteouſneſs of the Law performed by another for us?

A. Yes, Christ is the end of the Law, for righteousnes to every one that believeth *Rom.* 10. 4.

Qu. *By what means is the righteousnes of Christ imputed to us?*

A. The righteousnes of God is by the faith of Jesus Christ unto all, and upon all that beleive, *Rom.* 3. 22.

Qu. *What name is that righteousnes without us (of Christs working out) called by?*

A. The righteousnes of Faith, *Ro.* 10. 6. *Phi.* 3. 9.

Qu. *Why are not we justified by our own righteousnes of the Law?*

A. That no flesh should glory in Gods presence, 2 *Cor.* 1. 29.

Q. *In what means doth faith receive that righteousnes from Iesus Christ?*

A. The word is nigh thee, even in thy mouth and in thy heart, that is the word of Faith (saith the Apostle) which we preach, *Rom.* 10. 6. 8.

Q. *Whence is it that many have not attained unto righteousnes?*

A. Because they sought it not by Faith, but as it were by the works of the Law, *Rom* 9. 31, 32. *Rom.* 10. 3, *Phil.* 3. 8, 9.

Q. *Is every unbeleiver unjustified?*

A. He that beleiveth not the Son, shall not see life, but the wrath of God abideth on him, *Iohn.* 3. 36.

Q. *What fruit and advantage of justification?*

A. Being justified by faith we have peace with God, through our Lord Jesus Christ, *Rom.* 5. 1.

Q. *What further benefit thereby?*

A. We

A. We rejoyce in the hope of the glory of God, and glory in tribulations, *Rom.* 5. *v.* 3, 4.

CHAP. XII. Of Sanctification, Mortification, and Repentance.

Q. *WHat further duty doth God require beſides believing?*

A. God now commandeth all men every where to repent, *Acts* 17.30. *Acts* 2.38 & 3.19.

Qu. *Is it dangerous for men not to repent?*

A. Except ye repent ye ſhall all likewiſe periſh, *Luke* 13.3.5.

Q. *Wherein conſiſteth repentance?*

A. In turning away every one from his iniquities, and turning unto God, *Act.* 3. 19. 26. *Acts* 26. 20

Qu. *What doth promote repentance?*

A. Godly ſorrow worketh repentance to ſalvation, 2 *Cor.* 7. 9. 10.

Qu. *Doth ſelf abhorrency for ſin alſo accompany repentance?*

A. Yes, then ſhall ye remember your evil ways, and your doings, that were not good, and ſhall loath your ſelves in your own ſight, for your iniquities, *Ezeck*, 36. 31.

Q. Can man convert himſelf or duly repent?

A. No, God hath alſo to the Gentiles granted repentance unto life, *Act.* 11.18. *Ier.* 31.18.

Q. Muſt we have it from Ieſus Chriſt?

A. Him hath God exalted with his right hand, to be a Prince and a Saviour, to give repentance to Iſrael, and the forgiveneſs of ſin, *Act.* 5.31.

Qu. *May we not then live in ſin?*

A. No, for if ye live after the Flesh, ye shall dye, *Rom.* 8. 13.

Q. How may we escape this death?

A. If ye through the Spirit do mortify the deeds of the Body, ye shall live, *Rom.* 8. 13.

Q. Why should we live not after the Flesh but after the Spirit?

A. This is the Will of God, even your Sanctification, 1 *Thes.* 4. 3.

Q. Ought we to be Sanctified wholly according to the Will of God?

A. As he that hath called you is holy, so be ye holy in all manner of Conversation. 1 *Pet.* 1. 15.

Q. What argument may provoke to this?

A. Because it is written, be ye holy, for I am holy, 1 *Pet.* 1. 16.

CHAP. XIII. *Of relief and recovery after Sin and Offences.*

Q. When we fall into Sin, is there any refuge or way for our relief?

A. Yes, if any man sin, we have an advocate with the Father Jesus Christ the righteous, and he is the propitiation for all our sins, 1 *Joh.* 2. 1.

Q. Who hath benefit and advantage hereby?

A. Who so confesseth and forsaketh his sins shall have mercy, *Prov.* 28. 13. 1. *Joh.* 1. 9. *Psal.* 32 6.

Q. Is not a fresh exercise of faith upon Christ, necessary this way?

A. Yes, the Blood of Jesus Christ, cleanseth us from all sin, 1 *Joh.* 1. 7.

Q. How are we to wait for forgiving grace, when we have

have offended God?

A. For this ſhall every one that is Godly, pray unto God in a time when he may be found, *Pſalm*, 32.7.

Q. Doth not this incourage and embolden men to ſin, that the Lord is ready to pardon?

A. No, ſhall we continue in ſin that grace may abound, God forbid, *Rom* 6. 1

Q. Is there any inward principle in the Saints reſtraining from ſin?

A. Yes, Whoſoever is born of God, doth not commit Sin, for his ſeed remaineth in him, and he cannot ſin becauſe he is born of God, 1 *Ioh.* 3. 18.

Q. What is to be done in cauſe of offences between man and man?

A. If thy Brother treſpaſs againſt thee, rebuke him, and if he repent forgive him, *Luke* 17. 4.

Q. How often muſt I forgive?

A. If he treſpaſs againſt thee ſeven times in a day, and ſeven times in a day, and turn again to thee ſaying I repent, thou ſhalt forgive him, *Luke* 17 4.

Q. How are we to forgive one another?

A. Even as God for Chriſts ſake, hath forgiven you, *Eph.* 4. 32.

Qu. *What is neceſſary to help us up to this?*

A. Lord increaſe our [Faith] *Luk.* 17. 5.

CHAP. XIV. Of good works, or Evangelical obedience.

Q. Are thoſe which are juſtified and ſaved by grace, obliged to a holy life and converſation?

A. Yes, the grace of God that bringeth Salvation hath appeared unto all men teaching us, that

denying ungodlineſs and worldly luſt, we ſhould live ſoberly, righteouſly, and godly in this preſent World, *Tit.* 2. 11, 12.

Q. *Can any who are out of Chriſt, perform good works?*

A. No, without me (ſaith Chriſt) ye can do nothing, *Ioh.* 15. 5.

Q. *Can any unregenerate perſons or unbelievers do good works?*

A. No, a corrupt Tree cannot bring forth good Fruit, *Math.* 7. 18.

Q. *Why ſhould believers do good works?*

A. They which have believed in God, muſt maintain good works for neceſſary uſes, *Tit.* 3. 8 14.

Q. *What are the neceſſary uſes or ends of good works?*

A. That men may ſee your good works, and glorify your Father which is in heaven, *Ma.* 5. 16. 1 *Pe.* 2. 12.

Q. *What other uſe thereof?*

A. That we may adorn the Doctrine of God our Saviour in all things, *Tit.* 2. 10.

Q. *What other uſe thereof?*

A. To make our calling & election ſure, 2 *Pe.* 1. 10.

Q. *What other uſe of them?*

A. That if any obey not the word, they may without the word, be won by our converſation, 1 *Pe.* 3. 1, 2

Q. *What other uſes or ends are there of good works?*

A. So is the will of God, that with well doing, ye may put to ſilence the ignorance of fooliſh men, 1 *Pet.* 2. 15.

Q. *What ought to be our higheſt end in our acting?*

A. To glorify God in your Body and in your Spirits, which are Gods, 1 *Corin* 6. 20.

Q. *Ought we to ſeek cheifly the glory of God, in*

our

our civil, as well as our religious actings?

A. Yes, whether ye eat or drink, or whatsoever ye do, do all to the glory of God, 1 *Cor.* 10. 31.

Q. What provocation have we to the practise of good works?

A. Christ gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works, *Tit.* 2. 14.

Q. *What else?*

A. Our works shall be rewarded, 1 *Chron.* 15. 7. 1 *Corin.* 15. 58. *Rev* 14 13.

Q. What should move Christians to seek the glory of God in all things?

A. Ye are not your own, for ye are bought with a price, therefore glorify God, 1 *Corin.* 6. 19. 20.

CHAP. XV. Of the Moral Law or ten Commandment, which excell all the Precepts, or examples of wise & learned men, in the promoting good works.

Q. WIll not the light of nature improved serve as a sufficient guide unto good works?

A. No, what is written in the Law saith Christ, how readest thou, *Luke* 10 26.

Q. What Law is the rule of good works?

A. The ten Commandments which the Lord spake in the Mount, out of the midst of the Fire, *Deut.* 10. 4. *Exod.* 20.

Q. What is required in the first Commandment, thou shalt have no other Gods before me?

A. Know God, worship the Lord, and him only shalt thou serve, with a perfect heart, & willing mind, fear and cleave to him, 1 *Ch.* 28. 9. *Ma.* 4. 10 *De.* 10. 20.

Q. What is the meaning of the second Command-

thou ſhalt not make to thy ſelf any graven Image, &c.

A. In divine worſhip, whatſoever I (ſaith God) command you, obſerve to do it, thou ſhalt not add thereto, nor diminiſh from it, *Deu* 12.30,31,32, *Mat.* 28. 20.

Q. *What is required in the third Commandment, thou ſhalt not take the name of the Lord thy God in vain, &c.*

A. Thou ſhalt ſwear the Lord liveth in Truth, in Judgment and in Righteouſneis, and give unto the Lord, the glory due unto his name, *Ier.* 4. *Pſa.* 29. 2. & 96. 8.

Q. *What doth the Lord forbid in this Commandment?*

A. Ye ſhall not ſwear by my name falſly, neither ſhalt thou prophane the name of thy God, *Le.* 19. 12.

Q. *What doth the Lord require in the fourth Commandment, remember the Sabbath day to keep it holy?*

A. To call the Sabbath a delight, the holy of the Lord, honorable, and honour him, not doing thine own wayes, nor finding thine own pleaſure, nor ſpeaking thine own words, *Iſa.* 58. 13.

Q. *What day of the week was Sabbath in Old Teſtament times?*

A. The ſeventh day the Sabbath, *Exod.* 20. 10.

Q. *Why ſo?*

A. God bleſſed the ſeventh day and ſanctified it, becauſe that in it he had reſted from all his work, which God created and made, *Gen* 2. 2.

Q. *Was not the firſt day of the week in New Teſtament times obſerved in the worſhip and ordinances of Chriſt?*

A. Yes, upon the firſt day of the week the Diſciples me together to break Bread, *Act.* 20. 7. Q. *Is*

Q. *Is not that day kept in memorial of Chriſts reſurrection?*

A. Yes, he that is entred into his reſt, he alſo hath ceaſed from his own works as God did from his, *Heb.* 4 10

Q. *How could the Sabbath be changed from the ſeventh day to the firſt day of the week?*

A. The Son of Man is Lord of the Sabbath. *Lu.* 6. 5.

Q. *What name hath that firſt day obtained?*

A. The Lords day, *Rev.* 1. 10.

Q. *What is the meaning of the fifth Commandment, honour thy Father and thy Mother, &c.*

A. Render to all their dues, honour to whom honour, as the Lord hath diſtributed to every man, as the Lord hath called ſo let him walk, *Rom.* 13.7. 1 *Cor.* 7. 17.

Q. *What is the ſumm of the ſixth Commandment, thou ſhalt not Kill?*

A. Be not angry with a Brother without a cauſe, put on the bowels of Mercies, kindneſs, humbleneſs of mind, meekneſs, long-ſuffering, forbearing and forgiving one another, *Mat.* 5.22. *Col.* 3. 12.

Qu. *What is the ſumm of the ſeventh Commandment, thou ſhalt not commit Adultery?*

A. That every one ſhould poſſeſs his veſſel in ſanctification and honour, not in the luſt of concupiſcence, 1 *Theſ* 4.4.5.

Q. *Can one commit uncleanneſs in his thoughts?*

A. Whoſoever looketh on a woman to Luſt after her, hath committed Adultery with her already in his heart, *Matt.* 5. 28.

Q. *Are thoſe who are unchaſt (in thoughts, words and actions) ſeverely threatned?* A. Whe-

A. Whoremongers and Adulterers God will Judge, *Heb.* 13. 3.

Q. *What is the summ of the eighth Commandment, thou shalt not Steal?*

A. Let no man go beyond or defraud his brother in any matter, because the Lord is the avenger of all such, 1. *Thess.* 4. 6.

Q. *What is the summ of the ninth Commandment, thou shalt not bear false Witness?*

A. Speak ye every man the truth to his Neighbour, in or from the heart, *Zec.* 8. 16. *Psal.* 15. 2.

Q. *What doth the Lord require in the tenth Commandment, thou shalt not Covet?*

A. In whatsoever state I am, therewith to be content. *Phil.* 4. 11. *Heb.* 13. 5.

Q. *Can ye perfectly keep all these Commandments, in thought, word and deed?*

A. No, there is not a just man upon earth, that doth good and sinneth not, *Eccl* 7. 20.

Q. *Is not the holy Spirit promised for the enabling believers to yield acceptable obedience?*

A. Yes, I will put my Spirit within you, and cause you to walk in my Statutes, and ye shall keep my Judgments and do them. *Ezec.* 36. 27.

Q. *How or by what means is the holy Spirit obtained?*

A. Your heavenly Father shall give his holy Spirit to them that ask him, *Luke* 11. 13.

CHAP. XVI. Of frevent Prayer.

Q. *What means are we to use for the obtaining of promised mercies?*

A. In every thing by prayer and supplication with Thanksgiving, let your requests be made known unto God, *Phil.* 4. 6.

Q. *What*

Q. *What is the principal act & proper object of prayer?*

A. I have poured out my ſoul before the Lord, 1 (*Sa.*1.15.27.

Q. *In whoſe name are we to pray?*

A. In the name of Jeſus Chriſt, *Iohn* 16. 23.

Q. *May we not pray in our own name?*

A. No, Whatſoever you ſhall ask the father in my name, (ſaith Chriſt) he will give it you.

Q. *What are we to pray for?*

A. If we ask for any thing according to his will, he will hear hear us, 1 *Ioh.* 5. 14.

Q. *Is even common mercy the better when ſaught and found in a way of prayer?*

A. Yes, it is ſanctified by the word of God and prayer, 1 *Tim* 4, 5.

Q. *What aſſiſtance is needful to make us pray aright?*

A. The ſpirit helpeth our imfirmities for we know not what we ſhould pray for as we ought, *Rom.* 8. 16.

Q. *What is abſolutely neceſſary to render prayer available?*

A. If ye abide in me (ſaith Chriſt) and my wo ds abide in you, ye ſhall ask what ye will, and it ſhal be done unto you, *Ioh.* 15. 7.

Q. *Is faith neceſſary in prayer unto God?*

A. Yes, without faith it is impoſſible to pleaſe God, *Heb* 11.16.

Q. *Why ſo?*

A. For he that cometh unto God muſt believe that he is, and that he is a rewarder of them that diligently ſeek him, *Heb* 11. 6,

Q *Is prayer neceſſary in all, even the worſt conditions?*

A. Men ought alwaies to pray and not to faint, *Lu.* 18. 1. 7,

Q. *Is not prayer uſefull againſt temptation?*

A. Watch and pray, that ye enter not into temptation, *Matt.* 26. 41.

Q *What incouragement have we to praying work?*

A Ask and it ſhall be given you, ſeek and you ſhall find, knock and it ſhall be opened unto you, *Matt.* 7. 7. 8.

Q. what

Q. What Prayer is it that will be thus graciously answered?

A. The effectual fervent Prayer of a righteous man availeth much, *Iam.* 5. 16.

Q. Is not confession of sin to be used in Prayer as well as petition for mercy?

A. Yes, forgive us our sins *Luke* 11. 4.

Qu. *Is not Thanksgiving to be used in Prayer?*

A. Yes, pray continually, in every thing give Thanks, 1 *These.* 5. 17. 18.

Qu. *What ground for this?*

A. For this is the Will of God in Christ Jesus, concerning you, 1 *Thes.* 5. 18

Q. What should move us to Thanksgiving?

A. Who so offereth Praise glorifieth me, saith the Lord, *Psalm.* 50 23.

Q. Hath Christ left us any pattern of Prayer?

A. After this manner pray ye, *Our Father which art in Heaven, &c.* Math. 6. 9

CHAP. XVII. Of the Church and ordinances, particularly the Sacraments, which are outward signs whereby Christ and his benefits are signified or sealed, *Gen.* 17. 7. 10. *Rom* 4. 11. *Math* 26. 26

Qu. IS *the Lord Worshiped not only in private but in assemblies of his appoyntment?*

A. Yes, Prayer was made of the Church unto God, *Act.* 12. 5.

Q. What persons are the Gospel Churches to consist of?

A. The Lord added to the Church dayly such as should be saved, *Act.* 2. 47.

Q. Was primitive Churches made of up visible saved ones?

A. Yes

A. Yes, unto the Church of God, which is at *Corinth*, to them that are sanctified in Christ Jesus, called to be Saints. 1 *Corin.* 1. 2.

Q. *Doth Iesus Christ speak especially to his Churches?*

A. Yes he that hath an Ear let him hear, what the Spirit saith unto the Churches, *Revel.* 2. *v.* 7. 11.

Q. *What officers did Iesus Christ give to his Church?*

A. God hath set some in the Church, first Apostles, secondly Prophets, thirdly Pastors and Teachers, 1 *Corin.* 12. 28. *Eph.* 4. 11.

Q. *To what end?*

A. For the perfecting of the Saints, for the work of the Ministry, for the edifying of the Body of Christ, *Eph.* 4. 12.

Q. *Is Preaching an ordinance of Christ for the building of his Church?*

A. Yes, he that Prophesieth edifieth the Church, 1 *Cor.* 14. *v.* 4.

Q. *Is Preaching also of use to the World?*

A. Yes, it pleaseth God by the foolishness of preaching to save them that believe, 1 *Corin.* 1. 21.

Q. *Are there not two other Ordinances under the New Testament called Sacraments?*

A. Yes, Baptism and the Lords Supper, *Mark.* 16. 16 1 *Corin.* 11. 23.

Q. *What is the outward sign of Baptism?*

A Waters. *Act.* 10. 43.

Q. *How is it to be applyed?*

A. In the name of the Father, and of the Son, and of the Holy Spirit, *Mat.* 28. 19.

Q. *What is the thing signified hereby?*

A. Remission of Sin, *Act.* 2. 37.

Q. *What else?*

A. We should walk in newness of Life, *Rom.* 6. 4.

Q. *How doth Baptism ingage this way?*

A. So many of us as were Baptised into Jesus Christ, were Baptised into his death, *Rom.* 6. *v.* 3.

Q. *How*

Q. How are the outwards ſigns in the Lords Supper Adminiſtered?

A. Jeſus took Bread and bleſſed it and brake it and gave to the Diſciples, and he took the Cup and gave Thanks, and gave it to them, *Mat.* 26. 26, 27.

Q. What do theſe ſignify?

A. The Communion of the Body and Blood of Chriſt, 1 *Corin.* 10. 16.

Q. What doth the Bread ſolemnly bleſſed and broken ſignify?

A. The body of Chriſt broken for us, 1 *Cor.* 11. 24.

Q. What doth the Cup of bleſſing ſignify?

A. The Blood of Chriſt or the New Teſtament in his Blood, *Math.* 26. 21. 1 *Corin.* 11. 25.

Q. To what end are we to eat this Bread and drink this Cup?

A. Do this in remembrance of me, ſaith Chriſt, 1 *Corin.* 11. 24, 25.

Q. Why ſo?

A. For as often as ye eat this Bread and drink this Cup, ye do ſhew the Lords death, till he come, 1 *Corin.* 11. 26.

Q. Is his death in the uſes & ends of it declared thereby?

A. Yes, this is my Blood of the New Teſtament, which is ſhed for many, for the remiſſion of Sins, *Math.* 26 28.

Q. What preparation ought to go before receiving this Supper?

A. Let a man examine himſelf, and ſo let him eat of this Bread and drink of this Cup, 1 *Cor.* 11. 28.

Q. What danger is incurred by coming unworthyly?

A. Guilty of the Body and Blood of the Lord, 1 Corin.

Corin. 11. 27.

Q. What evil cometh thereby to a man?

A. He eateth or drinketh Damnation or Judgment to himself, not discerning the Lords body 1 *Co.* 11. 29.

Q. Whereof must we examine our selves?

A. Whether we be in the Faith, whether Christ be in us or no, 2 *Corin.* 13. 5.

Q. How may we know our Union with Christ?

A. Hereby we know that he abideth in us, by the Spirit that he hath given us, 1 *Ioh.* 3: 24.

Q. How doth the Spirit clear this up to us?

A. The spirit it self beareth witness with our spirits, that we are the Children of God. *Rom.* 8. 16.

Q. Are there not some fruits of the Spirit, whereby it may be discerned in us?

A. Yes, the fruit of the Spirit is Love, Joy, Peace, Longsuffering, Gentleness, Goodness, Faith, Meekness, Temperance *Gal.* 5. 22, 23.

Q. How do those walk who are in Christ, and have these fruits of the spirit in them?

A. Not after the Flesh, but after the Spirit, *Rom.* 8. 1. *Gal.* 5. 25.

Q. What shall be the fruit of examining our selves?

A. Grow in grace and in the knowledge of our Lord and Saviour Jesus Christ, 2 *Pet.* 3. 18.

CHAP. XVIII. Of Christs resurrection, which evidenced that God was fully satisfied, and our debt payd, else we would not have been released, and discharged, who undertook it, and then we could not have been justified: seeing death could not hold him any longer, this argueth his compleat victory over it, Christ being raised from the dead, dyeth no more.

death

death hath no more dominion over him, *Rom.* 6. 9. an therefore his Resurrection was his acquittance and justification, and ours in him, *Coloss.* 2. 12. 13. *Eph.* 2. 5 6.

Q. *After the humiliation of Christ unto death, for our sins, what became of him?*

A. He was buried and he rose again, the third day according to the Scriptures, 1 *Cor.* 15. 4

Q. *Was the raising of Christ from the dead, a matter to us of any great moment?*

A. Yes, he was delivered for our offences, and raised again for our justification, *Rom* 4. 25.

Q. *Can we not then be justified without Christ his raising from the dead?*

A. No, if Christ be not raised, our faith is vain, we are yet in our sins, 1 *Cor.* 15 17.

Q. *How doth his rising help our Faith?*

A. Declared to be the Son of God with power, according to the spirit of holyness, by the resurrection from the dead, *Rom* 1 4. *Act.* 13. 32 33.

Q. *Do we attain any promised favours by his Resurrection?*

A. As concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise I will give you the mercies of *David*, *Acts* 13. 34.

CHAP XIX. Of Christs Ascension and Exaltation.

Q. WHat *is the next step of Christs Exaltation, after his Resurrection?*

A. I ascend (saith Christ) unto my Father and your Father, and to my God, and your God, *John* 20. 17.

Q. *Christ is corporally ascended, but he is not spiritually present with us still?*

A. Yes, Lo I am with you (saith he) alway, even unto the end of the World, *Mat.* 28. 10. *Joh* 14. 16. 23.

Q. *What did he for us upon his ascension to heaven?*

A. When he ascended up on high, he lead captivity captive, and gave gifts unto men, *Eph.* 4. 8.

Q. *To what end else did he ascend?*

A. I go (saith Christ) to prepare a place for you, *Joh.* 14. 2.

Q. *What followeth his ascension?*

A. This man after he had offered one sacrifice for Sins for ever: sate down on the right hand of God, *Heb.* 10. 12.

Q. *How long must he abide there?* A. Sir,

A. Sit on my right hand (ſaith God) until I make thine Enemies thy Foot-ſtool, *Heb.* 1. 13.

Q. *What exaltation had he upon his ſitting down at the right hand of the Father?*

A. God ſet him at his own right hand, in the heavenly places, far above all Principality and Power, and put all things under his Feet, and gave him to be the Head over all things to his Church, *Eph.* 1. 20, 21, 22.

Q. *Doth then his ſitting there, ſignifie his advancement to higheſt Power, Majeſty and Glory?*

A. Yes, To which of the Angels ſaid he at any time, Sit on my right hand, until I make thine Enemies thy Foot-ſtool, *Heb.* 1. 3, 4, 13.

Q. *What is the fruit of Chriſt's exaltation?*

A. Being by the right hand of God exalted, and having received the Promiſe, he hath ſhed forth this, *Acts* 2. 30. *John* 7. 39.

Q. *What elſe doth Jeſus Chriſt for us, now he is in Heaven?*

A. Maketh interceſſion for us, *Rom.* 8. 34.

Q. *For whom, and how long?*

A. He is able to ſave them to the uttermoſt that come unto God by him, ſeeing he ever liveth to make interceſſion for them, *Heb.* 7. 25.

Q. *What uſe are we to make of this?*

A. Let us therefore come boldly unto the Throne of Grace, that we may obtain Mercy, and find Grace to help in time of need, *Heb.* 4. 16.

Chap. 20. *Of the State after Death.*

Q. *MUst all men taste of Death?*

A. Yes, It is appointed unto all men once to die, *Heb.* 9. 27.

Q. *What becomes of men at Death?*

A. Then shall the Dust return to the Earth as it was, and the Spirit shall return unto God that gave it, *Eccles.* 12, 7.

Q. *What followeth immediately upon Death?*

A. After this the Judgment, *Heb.* 9. 27.

Q. *Are the Souls of the Righteous with Christ presently after Death?*

A. Yes, This day (saith Christ) shalt thou be with me in Paradise, *Luke* 23. 43. 2 *Cor.* 5. 8. *Phil.* 1. 23.

Q. *Are the Souls of Saints subject to infirmities after separated from their Bodies?*

A. No, The Spirits of just men made perfect, *Heb.* 12. 23.

Q. *Where are the Souls of wicked men after death?*

A. In Hell, *Luke* 16. 23.

Q. *Are they miserable presently after Death?*

A. Yes, In Torments, *Luke* 16. 23.

Q. *What Torments are they under?*

A. Suffering the vengeance of eternal Fire, *Jude verse* 7.

Q. *Shall the Bodies of Men alwayes remain in the Dust?*

A. No,

A. No, There ſhall be a Reſurrection of the Dead, both of the Juſt and Unjuſt, *Acts* 24. 15. *John* 5. 28. *Dan.* 12. 2.

Q. *Shall the ſame Bodies for ſubſtance riſe again?*

A. Yes, Though after my Skin, Worms deſtroy this Body, yet in my Fleſh ſhall I ſee God; whom I ſhall ſee for my ſelf, and mine Eyes ſhall behold, and not another, *Job* 19. 26, 27.

Q. *Will not the qualities of Believers Bodies be much altered?*

A. Yes, We look for the Saviour the Lord Jeſus, who ſhall change our vile Body, that it may be faſhioned like unto his glorious Body, *Phil.* 3. 20, 21.

Chap. 21. *Of the Day of Judgment.*

Q. *WHat followeth after the Reſurrection?*

A. Eternal Judgment, *Heb.* 6. 2.

Q. *Will God then, beſides the particular Judgment, at every mans death have a general day of Judgment?*

A. Yes, He hath appointed a Day, in the which he will Judge the World in Righteouſneſs, *Acts* 17. 31.

Q. *Who ſhall be Judge?*

A. The Lord Jeſus Chriſt ſhall Judge the quick and the dead at his appearing, and his Kingdom, 2 *Tim.* 4. 1. *John* 5. 22. Q. *Who*

Q. Who ſhall be judged?

A. We muſt all appear before the Judgment-Seat of Chriſt, 1 *Cor.* 5. 10.

Q. To what end?

A. That every one may receive according to that he hath done, whither it be good or bad, 2 *Cor.* 5. 10

Q. Will every thing then be brought to Judgment?

A. Yes, God will bring every work to Judgment, with every ſecret thing, whether it be good, or whether it be evil, *Eccleſ.* 12. 14.

Q. Will not only the Works, but alſo the Words of Men come into Judgment?

A. I ſay unto you (ſaith Chriſt) That every idle word that men ſhall ſpeak, they ſhall give an account thereof in the day of Judgment, *Math.* 12. 36.

Q. Will the Thoughts of our Hearts be remembred in that day?

A. Yes, God will Judge the Secrets of Men by Jeſus Chriſt, *Rom.* 2. 16.

Q. What will be the happineſs of the Saints at that day?

A. We ſhall ever be with the Lord, 1 *Theſſ.* 4. 17.

Q. What difference ſhall there be then between the ſtate of the Righteous and the Wicked?

A. They ſhall come forth, they that have done good, unto the reſurrection of Life; and they that have done evil, unto the Reſurrection of Damnation, *John* 5. 29.

FINIS.